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Saturday night, May 10, 1975

Nishimura's

Let me clarify a little bit about Tuesday. I said last Tuesday that I will have some more meetings like that. I didn't mean immediately. So, this coming Tuesday there will be a pair. By this time I think you know who's going to be moderator: Vin and Alan. I wonder if it affects you, if you know that. You have expectations, of course. Does it bother you in a meeting when some of your enemies also come? Because we are going more and more into conditions of ordinary life, you know; to be able, really, to see yourself, to recognize yourself in a variety of different conditions, emphasis being application of Work. And don't ever forget that when we talk about the way we are, and even talk about possibility of changing, it always has to be connected with something else, not just changing. Because you can change in your unconscious state, dependent on whatever the conditions are and your adaptability. But the change we talk about is the result of a recognition of the truth, and the elimination of all possible interpretations and rationalization. And only when that is clear you should make a change. So you see, it is not a simple improvement. The reason for the change is really that in the acceptance of that what you are, you can leave it alone, as it were. That you won't be bothered by it. Because once and for all, you have recognized particular value, and in accepting it, you have negated the value. So that even if, afterwards, you want to have the same form of behavior, it is then because you wish it, and not as a result of your unconsciousness. And therefore, Work, and the attempts for a conscious state, and a conscious effort always has to be there. And in your discussions about Work, when you want to talk now how you have seen yourself, and have compared the forms of behavior

of yourself with that what you believe could be improved, this time in the sense of making yourself more becoming, more as a man should be, always there must be that objective faculty functioning. So you cannot eliminate that. Talking about change will mean, sometimes, that you would like to have a shortcut to improve yourself. When you improve yourself in an unconscious state, you are liable to fall back again into what you were. It is possible that you can make up your mind that you're not going to fall back in that what you really don't like about yourself or don't want, and I think in that case you can simply say, "I will never do it again." Like giving up smoking, for instance. But then, of course, you also eliminate from yourself a particular experience in connection with smoking. And when it is really a question of acceptance, so that that what you were becomes a neutral condition for yourself, you should still have a choice, when you are conscious, to select that what was unconscious, if, for a certain purpose, you think it is necessary. With other words, this whole process has to do with the flexibility and the possibility of adaptation, but this time under the management of something of a higher nature. Certain things not to be decided by you alone, but you in connection with your inner life. And inner life, as a possibility for further growth, becomes really a different kind of entity. That is, it becomes something that starts to live in accordance with the rules of objective morality. And that is why that kind of an introduction of such a concept always has to rest on a realization of objective values. And therefore, the change can only really be a change, in the direction of what we call the verticality, when it can be permanent, at your will, and can be changed again at your will. It is very much as if one starts to work towards a certain aim and goes up to the next step. But always the possibility exists, (of) returning to the step below, if, for some reason or other, you want to do that. We talked several times about the three centers developing in three bodies and then fusing; and then forming a different entity which has a different

level of being. At the same time, that process can also be reversed, so that then, from the higher level of one's being, one can return to the ordinary conditions of unconsciousness. This is a voluntary effort. But coming from a state of unconsciousness, and being in the state of consciousness, one must have a very good reason for wanting to go back to the unconscious state, and that has to be under the direct influence of that what remains within oneself, as the level of being going with one into an unconscious state quite intentionally, for certain purposes, to lower, as it were, oneself to the lower step, at the same time remaining conscious. That is an interesting process; at the same time, it is really the process that has to be reached. And we call that "conscious labor." And knowing where one came from as a lower step, it does mean intentional suffering. You see, that creation of certain conditions for the purpose of further growth has to be understood that it is "yes" or "no", equal. "I can" or "I need not." The decision has to be dependent on one's will. And then, in that sense, one can create any kind of condition needed for the furtherance of progress in an understanding of one's reality, with "I" constantly helping, and this "I", more and more, becoming the master of one's own fate. And it is, in that sense, it is not fate any longer, but it is very definitely consciously described, of that what is needed. It takes its particular emphasis, of this intentional wishing to do that what is right, from the overall standpoint of the creation of the world. As if one says at such a time, "I wish to create my own world for the realization of seeing that what is life in all conditions that I will be associated with. Never to lose that what is the most important part which is constancy and the realization of the existence of the eternity of life." Like many times when Gurdjieff talks about the creation of the world and the ray of creation. I'm talking about involutionary laws. It becomes quite, quite easy, almost, to understand how such an involutionary law can only exist in its entirety by that what is an evolutionary law, producing the equilibrium between the two laws. Because an involutionary law, in on its own

existence, will lead, as Gurdjieff would call it, to the nether regions. And that what holds it up, what gives the ability for a man who is subject to involution, to change it into evolution, is Anulios. Because that brings to one's mind that realization that a man should not sleep. He should not be on this earth constantly. That the fact he is on this earth can be told to him in a certain way by juxtaposition of that what is an awakened state. And so, constantly, one can get and derive from even the thought and the experience of Anulios a desire to wish to Work, still ~~working~~ saying on ourselves. And in that way, changing the knowledge as given by the involutionary law into an understanding of the evolution. The reason why we talk about ourselves now many times, is that the group exists for the purpose of reminding each other. That the accent is no longer on the development of oneself. It remains paramount, that is, it always has to start with a wish for self-development. But in order to create conditions, which otherwise we might pass by, or perhaps not wish, we have a group to remind one, so that then, in association with other people, we can really see what strength we have. And then, wishing to meet such people on the basis of Work, is really to extract from such association that what can become useful for one's own Work. I say that the emphasis is not as much anymore on that what one wishes to become. Although it is a major part of it, it has to be, as an interest, to be divided in the wish to associate with others in a group and in ordinary life. Therefore, it is important to understand that, that more and more when the emphasis is placed on what are we as a group. I said the other day, "What manner of man one is." In the same way, what manner of group this is, and how to help each other. The helping is always based on the creation of conditions for the other person with whom one has a relation. And therefore what becomes most important is not you, yourself, neither the other, but the constant exchange between one and the other. And that what becomes most important is to see how to feed a relationship. Now it's obvious, a relationship starts with an exchange from one person to another. It doesn't

matter what the relationship is called. It may be a partnership, it may be marriage, it may be friendship, it may be some kind of cooperative effort. But then, one has to look at what is being exchanged. What is actually, as forms of energy, sent from one to the other, and reversely. So that there is a constancy of an exchange if the relationship is alive, and a constancy of matching. The quantities of energy going from one point, A, to a point B, being matched, as it were, by that what goes from B to A, in quantity of energy. Not as yet in any particular kind of form, only energy as ergs, existing, which are of equivalent value. Because the conversion process takes place in each person. In the first place, receiving something from someone else I receive it by means of my reaction. That is, I am impressed as receiving impressions about what is sent. I say sometimes, good or bad, it is a form of energy. And when I wish to take it in for the sake of the relationship, as I say, like a partnership, I have to use that energy, which I now react to, in a certain way for myself, by taking such energy of reaction, converting it into energy of activity, which will then take, partly the form of returning energy to the source where it came from, and partly for the benefit of myself in the utilization of that what is given for the purpose of my own growth. All the time you have to keep in mind that that exchange between two people, or even, later on, an exchange between several people at the same time, is always based on the maintenance of an equilibrium. That kind of a balance becomes noticed by oneself by the state of peace between them. When there is that realization of that what is given is equivalent to that what is taken in, and that what is given in return is again taken by the other, then there is an even exchange, and the equilibrium depends, then, how much energy is exchanged between the two points. Progress, in general, will be when this balanced state between people is moved up towards, then, the direction of consciousness and conscience. And so, if you can imagine the unconscious and the very little developed conscience state on the left side, the going over by means of this constantly exchange as an equilibrium, that the

point of gravity of such equilibrium will have to be placed more and more to that what becomes conscious and conscientious.

Now, of course, that is difficult, because exchanges take place all the time and I am not always able to digest it. As a matter of fact, many times the reaction stays as a reaction and I cannot convert it. When it is received by me as a reaction, and translated within me as a result of associations which I already know, and a recognition of certain conditions with which I'm very familiar, and to which I have always reacted in an unconscious way, I cannot immediately make a conscious effort out of it. I will have to be subject to such influences from the outside. Even with, let's say, partners. Many times because I don't understand what is the particular world of one partner and the world of the other partner. You have to associate with each other, but they cannot encroach on each other, unless there is a willingness for that kind of wish for discussing it. But what really counts, how can I create for my partner that what is right for that partner in such conditions that, then, that partner can wake up. Satisfying that what is needed for the life of the other, and hoping that that what is given can be understood by the other for the purpose of their own growth. You see what that involves. It is a very difficult situation sometimes, because many times the giving is not pure. The giving, sometimes, is authoritative, and that means that I put, or want to impose, that what I think is right for the other, simply because I think it is right, not knowing what the other really needs, and not even wishing to investigate. It becomes, of course, almost an impossible situation as a relationship, because no relationship can continue to exist in that way. It would be almost like a one-way relationship, and in the end it will stop. Because that what is considered so-called to be higher, flowing over to that what is lower, finally, one will run out of energy because the lower will not wish to receive it any longer. If such a person wishes to become a man. If such a person wants to

become a slave, the relationship is, of course, as if between something higher and something lower, and it is not an equilibrium. We have in mind the creation of such conditions for each person in a group, that they can live and profit by the presence of anyone else in the group. You see, it is very difficult, because we are confronted constantly with what we are as a personality. We are confronted with our selfishness; and the other, not wishing to receive something from someone else, unless it is given in the right way. It also means that there has to be an openness in wishing to give, and an openness in wishing to receive. It must be that that what is given cannot be based on any form of prejudice. It has to be taken in by someone who wants to take it in and not put anything in its way. And it is almost impossible to get around the quality of a personality and all the different aspects, because sometimes, one person may be ready and the other isn't. We say, it has to be the right psychological moment, but sometimes one doesn't have patience. Sometimes, one cannot actually understand what is needed for the other at that time and, therefore, that what is given is not in the right kind of a form. And all such conditions will remain in existence for some time, maybe, until there is a wish on both sides: one to give, the other to receive; or again reversely, the second one to wish to give, and the first one to receive, so that then an equilibrium can be reached. What is needed? The understanding of what the other person is trying to do. What is right for each person to do in their own world? The more development there is for each person, having lived for some time without the benefit of the other, the more difficult it will be to make adjustments of understanding. The more it is necessary to be patient, and to spend the time to find out what is the right way of approach. Moreover, one must know how much to give at any one time. One must be very careful, and one must remain extremely sensitive to the need of the other person, so that that what is the totality of Work to be accomplished by a pair, can really be done by both at different places of where such Work is possible, and then the cooperation will take care

of the totality of the relationship having a certain ambition for Work itself, understood by each partner. In ordinary life, we are interested in caring for someone. In a relationship, then, to create such conditions which are good for the other, and making room for that, leaving it sometimes the way it is if it is necessary for the growth of the other, but with the constant attention to want to help whenever it is required. Many times it is not required when it is not asked for. And then it is very difficult, when one wishes to give with all one's heart and the refusal is made by the other person's mind. The difficulty is to reach the same level, either emotional or intellectual. There has to be the recognition of that exchange on the same basis which is possible for such exchange; and the openness has much to do with that, because if there is emotional energy that is given, it has to be received emotionally. When it is intellectual energy, to just make a little distinction, it has to be understood intellectually. That is as far as the ordinary life is concerned. And we have that problem in ordinary life, to settle such affairs to the best of one's ability. What is the advantage of Work? To make that what is now emotional and intellectual the same level. We say it many times, that I wish that my conscience and consciousness went — would go to the same school; that they would receive the same kind of teachers; that although they may interpret it differently, they would become classmates and graduate in the same year. If I look at it that way, what is it, for myself, that I really have to understand? It's a dual function. Intellectually, I must understand the other intellectually and emotionally. On an emotional level, I must understand the other emotionally and, also, intellectually. The only way I can do it for myself is to have an understanding between my own intellectuality and my own emotionality, to become one. Then it can be given. This can begin. This is the attempt of Work itself. If I am in that state where I'm willing to see what is actually the case, and I can then judge about the condition of someone else, I, myself, have to be in that same kind of condition of a unity between what I think and what I feel. And when I say now, what I am consciously and

what I am conscientiously, the recognition, on the part of the other, will then be that either one or the other will appear, and that will cause the entry in reception by the other person. When that, once and for all is felt, then a relationship is right, because then one has a right to live one's own life, and also a right to help the other. And again, reversely, that that what the other wants to do is also recognized, for whatever is the value for himself or herself, whatever the relationship may be, in connection with what the other wants to give, and then, in such a way that there is a mutual understanding in that give and take. That is really what it amounts to - the give and take in a relationship. That will be the equilibrium between the two. That will emphasize in both the desire for their own wish to Work, and then they can join together in that attempt. The older a person is, the more difficult such relationships are. If they are started quite youthful, that is, in the period in which one is also starting to think, and there is not as much prejudice within one, and an openness for the possibility of real understanding, there is a chance, far greater, than later in life. But it is difficult to really understand each other at that level of youth, because one is so concerned with one's own growth, that, many times, there is very little left for having the other person, as it were, enter into one's own world; again, reversely, whatever that might be. And the chances for later, after one has lived, and knows a little bit, and becoming a little bit crystallized, that then, the opportunity for wanting to exchange is, of course, diminished, because there's much less chance for entering into an unflexibility of the other. Again, Work will help, because it will make another person much more open and flexible and adaptable. And the result is that at such a level, for older people - and I mean now by older, those who have lived a little bit, and who have lived in life and have made, as it were, part of their mark, or their maturity, because of experiences of ordinary life - a relationship at that level is much more firm. The chances are minimized, but the intensity of such existence are enhanced. And so,

inbetween these two, you might call them, extremes, there are always this possibility of wanting to exchange. And sometimes, that what wishes to exchange is quite incompatible with what is to be hoped for on the part of the other. Rather the existence of that with which one wants to exchange, as another person, may not, at that time, be ready to receive, and sometimes, not even willing to give. That is, I would almost call, unfortunate, and it is catastrophic. One cannot always regulate that because there are many reasons why a partnership is sometimes wished for, and it does not always take in these different factors, which will have a certain value, particularly after some time. It is right that always, in any relationship whatsoever, in any wish to work together, in any wish to form a group and cooperate, one must have the kind of patience to understand with whom one is dealing, and a wish, really, to see to what extent one could enter into the life of someone else. And again, reversely, how much one person allows someone else to enter. How much is there a willingness to share, for both. And then, reaching that equilibrium by the equivalent exchange of such energies. This is the difficulty in cooperation for members of a group. Many times we don't even understand the personality and expression and forms of behavior, because much of that goes so far back into history of the person, and one needs, really, such wish for wanting to find out. And many times, even, there is no wish to open up to that; that, almost, the cooperation has to stop already at the beginning. But when there is a real wish for wanting to work together because of a common aim, on the basis of that common aim, one is willing to be much more patient, and not wanting to give up simply because one or two failures have preceded and may make a person, perhaps, not very able, or not even wishing to consider the possibility of the solution of a problem. We have, among ourselves, always such problems, always involving so many different factors which become completely personalized for each person: the time reactions take to disappear; the intensity of a reaction in one person as a result of an impression received

from someone else; the nonclarity of the wish for using energy for a purpose which is not selfish, but for the glory of God. All such things will, in time, enter, and all such things will require a solution; and only those who want to, as it were, stick to it, who will not want to give up, who will want to continue to be patient when the relationship is worthwhile and it looks as if there are possibilities inherent in the furtherance and the deepening of such a relationship. And all those questions will have to come up, somehow or other, and I'm afraid they have to be answered, also, in some way or other; with an understanding of each other, an understanding of why sometimes the giving is not acceptable, why it is given in the wrong way, why there is no confidence between people who should trust each other, and why so much more is necessary for the willingness to understand the reasons why people behave in the way they do. It is not always covered by the fact that all of us are mechanical and are machines, simply because the machines are different. Mechanicality is just a mode of operation. It does not describe what one is. And for that reason, one has to study the machine to find out what is its capacity, and what actually is needed to investigate for one's own machine, what kind of tools are needed for the study of the machine.

You see, that brings up this question of tools. Tools are twofold. One group of tools have to be made. They are new. They belong to a conscious and conscientious world. The other tools exist in the unconscious existence of oneself on earth. They are represented by behavior forms; by certain traits of character; by that what a person's motivations are; by the way he is governing, now, his ordinary life; by the way he looks at what may be ethical or morality problems; by the way he is wishing to communicate up to a certain point and no further; by the way he wants to behave, himself, in accordance with what he knows and feels and not wanting to get out of the way, even to allow someone else a little insight into his character. That is also a tool. A tool for a personality is

the way a person is in his behavior forms towards the outside world, and in the way he himself, within himself, tries to explain the problems he is facing. That is a use of a certain tool of his mind; the way he wants to interpret it; the way he cannot get across wishing for associative values. The way he cannot, as yet, think straight and clearly—always prejudicial, or perhaps, rationalizations, or perhaps, whatever his qualities and particular properties are. What are his traits of character? What is his type? What is the man? All of that makes up a set of tools which belong to him as his personality. Some are sharp and some are dull. The question is only, "What kind of tools are useful, now, for that what I wish to grow up with?" And in growing up, we now consider what is an aim for a man: to become a real man. He must use part of the tools he has, because he keeps on having his body, and he keeps on expressing himself, and he keeps on thinking and feeling, and the use of his body in postures, in, even, speech, in the utilization of the material forms. All of that, whatever that personality is, are the tools in his own toolbox. He has to see what is required to sharpen them. He also has to see what is of no use any further. Certain tools are good to bring a person up to a certain level, and then they have fulfilled their purpose, and you can put them in another kind of a box for future reference, but not as yet in the toolbox, which should be alive. An alive toolbox is opened and closed all the time. You don't lock it. It is you, in your appearances in ordinary life. The new tools you forge in accordance with the requirements of your growth. In a very simple way one says, "I want to make a tool of objectivity. I call it 'objective faculty.' I want it to function. I have a requirement for a tool like that to function in a certain way, because I have an aim." That gives already enough of the kind of a description which is necessary for that kind of a tool. But you see, it may be quite some time before I can forge it, because maybe it is difficult to find the right kind of material for it. And then, to understand the material, when I want this tool to become sharp and it has to be permanent, not wear off too

fast. And that, perhaps, it has to be filed off every once in awhile, or hammered out; or again, straightening out the bends which may have taken place in the use of it. And the constant attention which I will have to give to the functioning of such a tool is a little different from that what I am familiar with in my ordinary life. After some time, the tools of ordinary life will become less and less used, and the other tools, let's call them "tools of objectivity", will have to be used more and more. Because they, also, have to be sharpened by experience. I sharpen my ordinary tools in ordinary life by means of my mind and my feeling. The new tools I sharpen by the experience, as expressed by the manifestations of my body, under the influence of the command of my consciousness and conscience, or the attempt of having those two functions, now potential, become more and more pure in their activity. So there is a little difference. For a little while, they get mixed in the same toolbox, because I cannot, as yet, separate. And sometimes, you know how it is with mechanical work. You may not see what is really the size of a nut, and you may want to use a special kind of key; and maybe you don't know it is three-quarter or seven-eighths. But after experience, after some time of patience, you will know.

Ya. All right.

(end side one)

And you see, there is our Work. That is, to work as a group in which such tools are used. And it is the experience one has, regarding oneself, which will tell you what kind of tools you can use. Because the consideration of your ordinary life becomes, more and more, open to oneself. You will see, in studying that what you are, and the acceptance of your unconscious states in any kind of a form of your behavior, you will find out what you, yourself, are actually capable of. If you wish to communicate that, you hope that the other one will understand you in that way. But maybe it's necessary to use a special kind of language before you can even use a tool, in a relationship. The carefulness in wanting to approach that, the sensitivity you must have in the selecting of the kind of words

which will convey, for the other, your intention , and, very definitely, the confidence that someone else will have in you, when you offer, to use your tools of behavior of a conscientious nature, for the sake of helping the other in his or her own growth. That requires attention, consideration, wish to share, wish to put away, for a little while, that what you intend to do until the time is ripe. It does require that constancy of a wish for the sake of a relationship; making it worthwhile to establish that between two people for the sake of mutual interest. Interest must always be mutual. It is not a one-way street. It is an equilibrium. It is a give-and-take. In a group there has to be much of that; and in a group there has to be a considerable amount of change. In a group you have to understand what is really meant by Work as an aim, very far away, which you cannot always bring back, or put it in words so that the other can understand it right. You cannot always formulate in the language of, let's call it, your friend. You cannot always make sure that the friend is open. You have to feel that. Sometimes there is a state in which you have to wait until the proper moment appears; and all of that means restraint, careful directing your energy for the sake of that, carefully regarding that such energy only can be kept warm and kindled by the realization of what is the ultimate aim. The ultimate aim is not really to have a relationship which is permanent. The ultimate aim is, again, in the relationship, to develop for oneself whatever the capacities are to start with. And the creation of such conditions in which the capacity can ever even be increased as a result of the influence of someone else. For instance, this whole question of having an insight, as a result of aspiration created by the other person, to be converted in inspirational force for oneself, will be understood when the aspirational force is understood. And then, the relationship can be understood on the basis, already, of that form of application. And in that way, that what is to be trusted is the behavior of a man. We will know, by the fruits of this group, what we are. # I think of that many times. How are we going to become what we are wishing for? 'I thought

today about how long have we been talking. I went back to the time that Orage started in '24. That is a long time ago - 50 years. And then, meetings. And then, the starting of special groups in New York, after a visit to Gurdjieff, before he died. That was in '46. And, in the beginning, very simple. After some time, particularly after Gurdjieff had died. Then discussions; Then definite groups. We started around '55 - twenty years ago. Ever since, we have talked. Of course, different people came. Some left, some came back, new people came. The group, of course, has changed. Still, the substance about what we have talked was practically the same, with a little bit more elucidation, a little bit more insight, a little bit more translation of the activities in ordinary life, and looked at from the standpoint of, let's say, objectivity. And more and more, trying to see what is necessary for the development of a person, starting, very simply, about that what is needed to understand the existence of tools. Then a description of them; then that what can be accomplished by the use of them; and then the checkup, within oneself, if those results are actually in accordance with the purpose for which the tools were created. And so, of course, over the years as I say, twenty years, now, since we've made tapes - many things have been said and exchanged. And they are, as meetings, I think, still useful. First in New York, for quite some time. We didn't get here until - when was it? '68, really - '67, in the winter. We didn't start until May of '68, moving here. How long? Seven years. This is the seventh year, I think. A long time. Several people. And a group. And then I say, where are we? I look at that. You see, I'm not particularly interested in quantity. As far as development, or that what is spreading the news, there are several groups here and there. Many of them, they do Work, they make attempts, without doubt. Progress is slow. Quantity is very little, to speak about. Quality, yes. Here and there, very definitely. Sincerity. Still, small. A group like us, what do we represent? What are we? Are we, not constantly, I would almost say, every once in awhile, aware of this kind of an aim? Are we

trying, sometimes seriously, to live up to the requirements of Gurdjieff? Of those particular qualities which are within each person, partly, a little bit conscious, wishing to be expressed, and a great deal unconscious, which has the value for a little while, and should be left on earth, and reaching the freedom to let them be, for whatever they are, and going over in this system of equilibrium towards the right side. More and more for oneself becoming conscious and conscientious in our life, and having, more and more, a will. Not haphazard; Not just because it happens to be; Not too much remaining dependent on accidental things that present themselves. A very definite something that one can remind each other of, like one would in a partnership, when there is an aim, for instance, to establish a certain business, for whatever purpose. It doesn't matter if it is for commercial reasons, or it is for the wish to Work together. It doesn't matter at all what that aim is. It is usually an ultimate aim. It is far enough away. It is not so easily reached within a day or a year. We have been here now, I say, it's going on to seven years. What have we to show? What is there that could make us remarkable? Do we have that kind of name in Warwick? Let's be very serious about it, and let's not fool ourselves. We have to learn a tremendous amount. We have to learn, even, how to behave, even at the Barn, how to behave. How to be considerate. How to make allowances. How to formulate questions about Work. How, as it were, to go to school, adult school, at the time maybe evening school because one is busy during the day in ordinary unconscious existence. Are we ready for any kind of diploma? Any kind of M.A., Master of the Arts of living? Sometimes I think about that. What is the real reason I think about it? Let's say this way. I wished it, really, to be much more. A great deal of energy has been spent by all of us, I think much of it well-meaning, but we have not been sufficiently practical. We have not, as yet, used it enough in the midst of ordinary life. Like Vedanta would say, "In the midst of activity, to realize that what is beyond all action." That is, in the midst of receiving aspirational force from

the outside, to convert that what can be done in the stillness of one's heart, as inspiration expressed in the wish to wake up. Perhaps there is no measure for that. Perhaps we cannot measure it, than only by the appearance in our behavior; and even that is not so easily measured, and many times is subject to interpretation, and we don't know what is really that kind of a measuring stick, that all of us could use. Even when we say we want to talk the same language, it takes a long time before we know the letters. We say "A,B,C,"; it's only a little beginning. The difficulty comes in making the total alphabet: Alphabet of our objective culture; An alphabet with which it will enable us to put the letters together and make words and concepts. And living in accordance with such words will create behavior forms of a certain level, and might create within one a real understanding of balance. That kind of peaceful existence which we could have, I think, already. But we don't have it.
I think it's partly our fault. Only partly, because conditions are extremely difficult, and there is all the time an influx of new material. And, of course, there is an outgo of those who don't wish to Work any longer. And all such things have to be left, because there is no particular reason to force anyone, since that what is anxious for a change, that has to come from within towards the outside world, going through the essential living quarters of oneself. It is not easy to understand what is really an individuality. It is not the negation of everything that is personal, because much of that what is personal can be used as a tool, even sharpened, and not wear off too soon, not become dull. But all the time, everything that is unconscious is subject to the law of destruction, and only the introduction of that what really can become permanent, will ultimately save our souls. The aims are there, sometimes clearly enough; The willingness is, at certain times; The product is, as yet, not sufficient for a group to eat from. We don't want to volunteer too much. We don't want to sacrifice even a little, not often enough. We still believe that someone else will understand it without words, when we should have said it.

We still are living with promises unfulfilled. We still are living, definitely, with that what we wish in preference to that what we wish for someone else. I know how difficult that is. How difficult it is to efface oneself, at times. How one doesn't want to promenade and be admired. At the same time, one does it, quite unconsciously, quite mechanically. And we don't have, as yet, the tool to transform that form of energy into something more useful. The aim, of course, it is ahead. We describe, even, what is eternity. How to work on the road? We see the road. We see the obstacles. What is our aim? To become a man. How do we become a man? By the utilization of what we now call an ordinary man. What part do we use? Our physical body. That is the means; that is the beginning, where a tool from the mind, and from ~~the~~ a feeling, become sharpened. That is the constant application of any form of thought of Work, any feeling regarding Work. Let it go through the school of learning by means of the application of the physical body in some way or other; in a variety of different aspects of such behavior; in the consideration of an "I" existing, just, I would almost say, for the sake of clarity; Everywhere and always, if we understand eternity; to make it so that it will not go away, and that we, ourselves, are willing to be open to that, and the influence of it, and the consideration of that what is given as light on that particular path, Our road towards infinity; Our road on which a Soul will have to be made, manufactured. On a road starting out with an uncovering of that what can be seen as a potentiality, alive; But potentiality is energy of place, and the movement of a body will enable such energy to become kinetic. That's our problem, because we don't move with that energy, but just affect it a little bit, and then we fall asleep. What is a prayer? That we want to retain this state of awakening in the presence of God, and there is a combination of all three centers, so that no one of the three can fall asleep. But when my level, the level of my being, is there, and it is, for a little while, in contact with the possibility of such understanding and existence on a higher level, and I come back, almost jubilantly, because I've

seen something, and I find myself asleep in the three centers, not even capable to just stay awake long enough until I could come back and tell them the good news, an "I" coming to tell, "Don't fall asleep now. Wake up! Because now the world can be understood in its proper way."

How will we help each other? Not so much by prayer. It's necessary, at times, to do that. It is necessary, at times, to think; and it's necessary, at times, really to feel, to feel your wish. But much more necessary to be doing. Work in the vineyard of the Lord, as provided by His Endlessness. Work in tilling the soil. Use all kind of tools for that to see what is really fruitful; what could bear fruit; what is the right kind of soil; the treatment of the soil; the openness and porosity; the right way of taking care of soil; and protecting it from influence of rain-too much, or sunshine-too much, or whatever it is that we describe as our own personality; and to plant within this the seeds for future development. We must remind each other, I would say, more than we do. It is stupid to give little tasks for that. Each person must know well enough how. Whenever you see each other, would it be silly to do like they do in Germany, "Grüss Gott." To say it to strangers? Or that you say jokingly, "Good morning. How's your unconsciousness?" I say these things are silly. At the same time, it will give a possibility for that kind of flexibility, to place this desire for Work in the midst of our life. I talked last time about sometimes the attitude one has of remaining so extremely severe with oneself, or allowing too many thoughts to take place and a great deal is like ballast. When the balloon wants to go up, you have to jettison; you have to throw it overboard. You cannot take everything with you. Sometimes this kind of a voyage is like a refugee. The call comes; you must go. What will you take? An empty suitcase, in most cases. You have no time for something else. But you take that what is within you, and no one can take that away. Not even the immigration officials can tell you that you should not enter the country with consciousness and conscience.

Let's profit by whatever we can. Make little vows. Mother's Day tomorrow. You think of your children. You see what you are as a mother. Don't forget fathers. They have a stake in it. They belong. It is a family. Between now and Father's Day, live like a family. It's right to start with the mother. That's She's the beginning of life for children. End up with father, because he has to give the continued impetus and initiative, sometimes the insight, but an understanding of his family, his children, consciousness and conscience, have to grow up hand in hand, nurtured by the same family, and becoming members of the family of father and mother, wishing to continue in the form of their children; either that way physically, or by the creation of that what is of a different nature. If that can take place in relationships, such creation of children, sometimes brain-children, sometimes children of one's heart, that you see it as that kind of a creation between people that there is that what can be continued with; that can be relied on, that can create an atmosphere of a group, that can keep a group together as a family tie. That is something that will outlive, I would almost say, all of us, if the ideas are alive; if they are understood; and if they are clear enough to be used in an application; if they are not just gathering up dust in your brain, and be-- and being eaten up by the moth in your heart. When a person is really alive, he has to show it in a variety of ways; and when he does, when he's a little bit different, maybe, at times, he can always remind himself, "What am I doing? For what?", without criticizing it. It is a form of aliveness which is within my reach to see I can order it in this way, in that way, in accordance with what I feel is my responsibility; and to live for some time with that kind of a knowledge of oneself, that you can do when there is a wish, when your will, is there, to want to understand what is really the necessity of the acceptance of a responsibility for yourself, as well as for the group, and then to work together. Let's make this group worthwhile. There's no reason why it shouldn't. We have more than enough material among all of us. I think when you put all the wishes of

good will together regarding that, it can be quite voluminous; it can be quite reliable. It can be, actually, contagious. It can be carried. It can be transported. We can remain transformers. We can be that what is necessary for the further development of oneself, taking that what is just ordinary energy, and see that it is understood in what direction it should be converted; - reach a higher note of the octave. All that is necessary is sensitivity and patience to listen; to listen to the laws of the universe as they are expressed sometimes; to listen to that what is the fundamentals of Mother Nature herself, the real reason for her own existence, and her own wish for her own maintenance, and not be fooled by just giving in at the first desire on the part of herself asking for a penny. And many times you give much, much more; and then you feel you are dumb, and you shouldn't have done it. And you have to work, and you are bound; and you have to live a life of consciousness and conscience to pay for that in as short a possible time. And you can say to Mother Nature, "Fare thee well. I go somewhere, but it is not by staying here that I will come to where I want to go." So I leave, and with me comes the beginnings of my soul. That is practically the only package that is necessary, since, perhaps, I have no chance of selecting that what is of material substance, because I know I will not be able to use it all the time. And I wish my soul to become my child, to give to it that what is the accumulation of the knowledge of conscious and conscience in my own life. So on that basis one says, "Never mind what you are Mother Nature. You be as you are. I will be what I am and I will become that what is possible, with God's help."

Maybe you drink to Gurdjieff. To his health.

I play a little.

(end of Saturday night)

Sunday, May 11, 1975

Barn

Maybe I should talk very fast, you know, because there's only 14 minutes left. Work doesn't come that way, and I think one needs a great deal of consideration, every once in awhile, when you are in contact with Work or the ideas. When you read, you should not read continuously. You should stop at certain times, see if it can penetrate, see what you can digest. The same way with meetings. Many times in a meeting there is an avalanche of ideas, one on top of the other, and continuous. In the first place, not all ideas are fitted for everybody. You must know that. You must select from what we talk about, that what can be of help, or use, or what appeals to you, and for the time being leave the rest simply alone. Don't think you have to absorb all of that, because, I would say, it's practically impossible. Moreover, that is not the meaning of it. You must receive from each meeting, a stimulus, and just one little remark may be sufficient. If one is open to the possibility of being affected, you will find that there are, among the different concepts that we do talk about, there is one or two which really appeals, and then take that. Then you leave the meeting with a very positive attitude, because immediately it will be translated into a wish, really, to find out what Work is and then, in the application of your Work, you can have all kind of aspects of your own personality. So you enlarge your world that way. You don't do it by the absorption of too much food, because you would overeat, and you would feel quite uneasy about it. Particularly when you think that you ought to, and that the time is there, and the time is going. It isn't that way. The time is adjusted to the rate of absorption on yourself, by yourself. The way you will want to Work, the way your own rhythm is within your own life, that is the way you should also take any idea which is new. If the idea is introduced in a certain state of excitement of yourself, the idea will not take hold of you in a normal way. When we talk about equilibrium, we really mean that a person is at ease, that he is peaceful within, that there is something there that is restful enough to receive whatever there may be in the surrounding; and, also, because it is peaceful, it has a chance of

selecting. As you go along, as one hears, as one lives life, you take out of life, from experiences to which you are exposed, that what you really can digest. In the digesting, probably , the process of your own take-intake changes, and it will be quite possible to take in more later. But don't hurry, and don't force it. Whenever you force it, you don't pay attention to the possibility of simmering of an idea within you. And that applies to your mind, even if it is quite facile, and it applies very definitely to your heart. Your heart has to be at ease within you, really, to feel that what is going on outside which is of use to you. I think it's necessary to remember that, because otherwise you get, not only overfed, but you become so anxious, thinking that you will miss this or that. But to some extent, if we didn't have tapes, it would be that. And I remember many times, listening to Gurdjieff, that I wished we could have had a tape, because afterwards we didn't remember so exactly of what was there. Thank God he wrote a book. But many times there are people who just happened to talk and no record is left. And then one has to go by memory of one person, or several, and many times they don't coincide, and they don't agree with each other. A cassette is all right. It is just a little reminder. The main thing is during the period of being exposed, that then something takes place. It depends on your openness in wanting to listen. You remember I mentioned on Tuesday, for a Tuesday meeting or a Wednesday meeting, the noise. Will you promise me that you will try to sit quiet? That you will really not make much movement? That you are as quiet as you are now? That there is no reason for these extra movements of your legs, or your body, or your head, or your arms, or whatever it is. Just sit. Try to be as relaxed as you can, but no noise. It is much better for the group as a whole when you are attentive to everything that goes on. Then you can make your proper selection of what is good for you, and let the rest, for the time being, go. If afterwards, you want to listen to it, maybe you can extract something else. I see Bob looking at that cassette because we're getting to the end, I'm afraid.

What else will I say? I keep on repeating the same thing. You know that.

Sometimes in different surroundings, sometimes with a little different word, and sometimes a little different concept connected with it. But it's always the same. We are here unconscious. We know that. If you don't know that yet, then there is something wrong with your thought. But when you do know it well enough, within yourself - not only your mind - when you feel it, when you start to feel it in your bones, then the three centers are together; and then the conclusion is the statement which belongs to the level of your being. What is this being? Is it above you? Is it surrounding you? Is it penetrating you in all three centers? Is it some combination of everything together, which then hovers around you, and then starts to penetrate into all the pores of your ordinary personality? It is, of course, something that is, as if above you; as if it is a contact which you have now with that what is of a higher and different kind of quality. I think there is a touching, first, of nature and Great Nature. Then, with more understanding, there is an enveloping of that what is Great Nature, allowing nature to become absorbed in the greatness of nature itself. Concepts of infinity, concepts of omnipresence - all such things, related to spiritual development, relating to nondimensional worlds, always have to be considered first from the standpoint where we are, the terminology which is familiar and gradually, an understanding of the disappearance of everything that is a limit; and then the penetration into all pores, even the pores disappear; even the porosity becomes part of that what is, and the totality of that what is is actually, to say it again, that what is. No further description is necessary. Try during the afternoon, if you can, to come to yourself in that sense: to recognize and become aware of the totality of yourself. Maybe in a quiet moment you can sit down, close your eyes, and make your eyelids press on your eyes and wish with that to look further within. Wherever it stops, it doesn't matter. You must make that effort. Then you reach, what for you at that time, is the level of your being, totally. In that way, one becomes one. Continuing that, one becomes one with God. I hope you have a good afternoon. Drink to Gurdjieff.

(end)

Trans: Susan McGee
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